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### Speeches

*At the Anniversary of the N. York State Colonization Society.*

IN our last number we gave a concise account of the proceedings at this anniversary, and mentioned that it was our purpose to publish in whole, or in part, the several impressive speeches by which the resolutions, adopted on that occasion, were sustained. In concluding a statement in regard to the operations of the Board of Managers during the year, and the progress of the cause to which they are devoted, B. F. Butler, Esq. made the following remarks:

"The institutions of freedom, civilization and Christianity, had thus been planted by the hand of benevolence, on the coast of Africa. The influence of the colony on the surrounding country, was constantly extending itself; the advantages it conferred might be judged of by the fact before stated, that nearly one hundred children had been sent by the barbarous inhabitants of the interior to be instructed in Liberia. It continued also to exert a most active agency in the suppression of the slave trade—an enormity still practised by Christian nations, in defiance of treaties and in contempt of religion and humanity, and which all experience had shown was only to be suppressed by planting on the coast barriers against it.

"In view of what had already been accomplished for Africa by the American Colonization Society, and of the blessings it promised to confer, not only on that continent, but on our own country, Mr. B. felt himself justified in saying, that of all the benevolent enterprises which reflect glory on this age, there was no one more justly entitled to the patronage

at the philanthropist or the patriot, than this Society. Its influence on domestic slavery in the United States, was most salutary. Interfering in no way with the rights or the policy of the states—making no appeals to sectional feeling—and using no language but that of reason and humanity—the Society has secured the confidence of enlightened men in every quarter of the union; and without soliciting or even recommending manumission, it has already done more to promote in the southern states the emancipation of slaves, than had been accomplished by all the efforts made with direct reference to such a result, since the revolution. In proof of this, Mr. B. mentioned, that the report of every auxiliary Society in the south, testified to the willingness of many planters to emancipate their slaves as soon as facilities could be afforded for their departure; and that of the emigrants by the *Harriet*, which sailed in February, 1829, between 40 and 50 were slaves, liberated by less than half a dozen individuals—18 by one person, and 15 by another. Of the 58 persons sent from Philadelphia in January last, 49 were liberated slaves, and a few days after her departure, 50, who had been emancipated by one individual, Joel Early, Esq. of Georgia, arrived at Norfolk, from which place they will be sent in the next vessel to be dispatched.

“Mr. B. said he could not avoid adding, that great interest was felt throughout the civilized world for the success of this enterprise. Of this, a most interesting and impressive proof had recently been given, in the arrival of Mr. Sessing, and three other missionaries from Basle in Switzerland, who had voluntarily devoted themselves to the service of the colony and of the tribes in its vicinity, and two of whom had already sailed for Africa. If such was the ardor of those who had no other interest in this cause, than that excited by Christian duty and a generous philanthropy, what should be the measure of *our* exertions in its behalf, identified as it is with the strength, the prosperity, and the honour of our Republic?”

In support of a resolution requesting the Board of Managers to cause information to be diffused, and measures to be adopted to secure the establishment of Auxiliary Societies in the different counties of the state, John A. Dix, Esq. of Cooperstown, delivered the following able and interesting speech:

“In advocating the adoption of this resolution, Mr. Dix said, it was not his intention to enter into a regular discussion of the great subject of African Colonization, but merely to touch upon particular questions relating to it. The able and eloquent examination, which the whole subject received at the organization of this Society, had left scarcely a leading topic to be illustrated or an argument to be supplied. In enlarging, however, upon some of the considerations presented at that time, the occasion had seemed to him a suitable one for entering also into a brief review of the

efforts and progress of the American Colonization Society, and in doing so, said Mr. D. I cannot forbear to congratulate this assembly, that a preliminary question—the practicability of settlement upon the African coast by emigration from the United States—can no longer be drawn into controversy. In the settlement of this question, the most formidable obstacle to the accomplishment of the objects of the Society has been removed. It has united to us many, who under different circumstances, would now be contending against us; and it has doubly augmented our strength by breaking the force of prejudice, and by narrowing the field of argument, which it is our business and our duty to maintain.

“It may be said, without exaggeration, that the plan of Colonization thus far, has not only been successful, but that its success has been triumphant. Only seven years have elapsed since the first band of emigrants (about 80 in number) landed on the African coast. They were without shelter or protection, and almost without the supplies of subsistence necessary to sustain them until they could draw their nourishment from the earth by their own hands. Disease, the constant enemy of that enterprise which ventures upon new and untried climates; the hostility of the native possessors of the soil, who, as it almost always happens, looked upon them with distrust and suspicion; the scarcity of the means of subsistence; and the innumerable difficulties in reducing to culture a soil, which human industry had never attempted, have all been encountered and overcome. A population of 1500 souls is now sustained by its own industry; and in the year 1828, a surplus production, equal in value to \$90,000, was exported for foreign consumption. A system of laws, administered, with the assistance of three or four whites, by the colonists themselves, secures to them the same rights of person and property, and the same impartial distribution of justice, which we ourselves enjoy. Schools have been established at various points throughout the colony, and the children of the surrounding tribes of natives, who have been buried for centuries in unmitigated darkness, are seen mingling with the colonists for the acquisition of moral and intellectual lights.

“Compared with the British Colony at Sierra Leone, the progress of Liberia is still more strongly marked. It has, after seven years, a population, which the former did not possess after twenty years from the date of its establishment, and in all its moral and intellectual acquisitions it is far superior to that Colony, at the period to which I refer. In the capacity for extension by force of its own possessions, Liberia may be said to be almost without limit. The Society has obtained from the actual occupants of the soil, the cession of a territory unbounded in extent.

“From the condition of the Colony at Liberia, the transition is not an ungrated one to the state of the Society at home. More than half the labor in the Union have formed some of the auxiliary societies, and the

tion; and the subordinate associations are exceedingly numerous. The current of opinion is with the Institution; and it will be borne on to the fulfilment of its objects—gradually it may be, but they are destined nevertheless to be fulfilled. If any one shall venture to draw into controversy the practicability of the scheme, it is sufficient for our purpose to insist on what we have actually accomplished. If any one shall suggest that our free blacks will not be disposed to emigrate to Liberia, it is a sufficient reply, that from the first establishment of the Colony, the applications for passages have constantly exceeded the means of the Society; that there are, at this moment, more than a thousand applications by free blacks for passages, which the Society is unable to supply; that there are more than two thousand slaves ready to be liberated by their masters, whenever the means of their removal shall be provided; that there are, doubtless, thousands, who are restrained from applying by the known inability of the Society to accomplish its purposes.

“In promoting the emigration of the African race, whether bond or free, every state in this Union has a separate interest, as well as an interest in common with all the others; for there is no section of the country which does not participate in some degree in the burden of its presence. In the Northern and Middle states, indeed, the pressure of the evil is at this moment more severe than in the South. We have no restraint upon free blacks, excepting that, which is contained in the general denunciation of the law against offenders. But in the South, the system of domestic servitude is a system of incessant care and vigilance, which is maintained by a co-operation of private interest with municipal regulations: it is a system, not merely of retributive, but also of preventive justice, which it is difficult either to overpower by force or to elude by artifice. The mass of crime committed by Africans is greater, in proportion to numbers, in the non-slave-holding than in the slave-holding states; and as a general rule, the degree of comfort enjoyed by them is inferior. This is not an argument in favor of slavery; but it is an unanswerable argument in favour of rendering emancipation and colonization co-extensive with each other. It presents to every state in the Union a powerful motive to promote the objects of the Institution, of which we are an auxiliary. The South has as deep an interest in the removal of our free blacks as we have in the manumission and removal of their slaves. The different members of this confederacy are bound to each other by ties, of which we ourselves are incapable of properly estimating the force. Whatever augments or diminishes the strength of one is so much added to or drawn from the strength of all the others. In modern times the numbers of a nation do not constitute its greatest strength, but the moral force, which it is capable of putting forth for the multiplication of its resources in peace, and for their protection in seasons of public danger. Sir, it is impossible to estimate the moral power, which we should acquire, if the place of the

two millions of Africans, who embarrass the operations of the body politic, could be supplied by as many free citizens, sharing our intelligence, bearing our blood, and nurtured with us in the enjoyment of a common liberty.

"In every thing but the removal of our own free blacks, we are but the followers of the South in a career, which they themselves have opened to us; and it is, indeed, a career, in which we could not well have led the way. For, although the first effect of colonization is to provide a refuge for blacks, who have been emancipated, another is to promote emancipation, and a still more remote effect to hasten the extinction of slavery itself. This, therefore, is a measure, which, in some of its leading tendencies, relates peculiarly to the South, and our co-operation can only be lent as far as it is invited. The American Society has disclaimed from the first moment of its institution, all intention of interfering with rights of property recognized by the federal compact, to which the states are parties. It contemplates no purpose of abolition: it touches no slave until his fetters have been voluntarily stricken off by the hand of his own master: it removes no free black but upon his own solicitation: all its purposes are subordinate to the rules of public law and the suggestions of private justice and humanity. But it is to the South—it is to Virginia—that we are indebted for the origin of this great plan; and we are indebted to that state at least for a co-operation in every plan which has tended to elevate the human character or to promote the interests and honor of the republic. Her voice was raised against the intrusion of slaves upon her during her colonial subjection; and, faithful to her principles, she was the first among the Southern states in endeavouring to free herself from the incumbrance when she had risen to independence.

"The subject of African colonization is full of powerful appeals to sympathy; but it is not my intention to advert to any topics of this description. Considered as a mere measure of political economy, it has as strong a claim upon us in its tendency to hasten the extinction of slavery, as any measure which can be devised for the promotion of the productive industry of the United States. It is an opinion, as ancient as slavery itself, that the labour of bondmen is gradually destructive of the soil to which it is applied: it is only where the cultivator has an actual interest in the soil, that the care and attention necessary to productiveness, will be bestowed upon it. There is an account by Columella, of the condition of Roman agriculture, when it had passed from the hands of citizens into those of slaves, which is applicable to every country, in which slave labour has been employed for a length of time. Pliny refers the decline of the agriculture of Rome to the same cause—to its transfer from freemen to slaves: wearing upon their very countenances the badges of servitude:

*Vincti perdes, damatæ manus, inscripti vultus exercent."*

And Tacitus, in referring to the same causes, says that Italy could not be subsisted but for supplies derived from the provinces;\* yet the territories of Rome were remarkable for their fertility and productiveness as long as they were cultivated by her own citizens. When agriculture had become degraded from an honourable pursuit to a mere menial occupation; when the implements of husbandry had passed from the hands of Cato and Cincinnatus into those of the captives of Phrygia and Thrace; and when, to translate the words of a Roman author, the fields of Italy resounded with the clattering of innumerable chains, Rome became dependent for the sustenance of her own citizens upon the productions of distant provinces; and, in the language of Tacitus, the daily subsistence of the Roman people was at the mercy of winds and waves.

The authority of antiquity is confirmed by the opinion of our own times. With a single exception,† every modern writer upon political economy asserts the superior productiveness of free labour, and the tendency of slave labour to waste and consume the fertility of the soil, to which it is applied. It has been shown conclusively that wherever free labour can be found, it is most profitable to employ it. And it would be contrary to all the deductions of reason if it were not so. The industry, which is not protected in the enjoyment of a portion of its own proceeds, cannot be so productive as that which is recompensed in proportion to its exertions. In the agricultural operations of the slave, nature is the principal labourer, and her powers soon become exhausted without the renovating care and providence of man. Whether industrious or indolent, the slave must be clothed and subsisted: let him produce as much as you will, and he is entitled to nothing more at the hands of his master.—His impulses are all derived from physical causes, and these of the weakest class: he is not even stimulated by physical necessity or suffering, for these it is the interest and the care of his master to relieve. So much has the mind to do with the operations of human industry, that even in countries where, by oppressive taxation, all the proceeds of a man's labour, excepting a bare subsistence, are absorbed by his government, the labour of the freeman is far more productive than that of the slave. His condition may be no better: his supplies of clothing and subsistence may not be more abundant: he may be equally restricted in his comforts; but he ministers to his own wants: he does not receive his daily subsistence at the hand of a task-master, his little surplus, whatever it be, is his own; and he is not controlled in the application of it to his own uses.

The results of our own experience on this subject concur with the united testimony of ancient and modern times. It is impossible to pass from a state, in which slavery exists, to one in which it is prohibited,

\* "Nisi proventus ex populis et dominiis, et servilis et agris subveniant."

† See



without perceiving a marked difference in the condition of the soil, and in the structures which human art has reared upon its surface. But it is not by ocular observation alone that the truth of the difference is attested. In contiguous sections, lands of the same quality bear a different price, and the disparity is constantly increasing with the duration of the cause. It seems to be a law of slavery, that it gradually consumes and dissipates the resources of those to whom it is tributary. There are exceptions to the observation, but not in sufficient number to affect its accuracy as a general principle.

"If the place of every slave in the United States could be supplied by a free labourer, the augmentation of our productive industry would be immense, and it would totally renovate the face of the country in which the exchange should take place. At the lowest calculation, there is a difference of one third in the productiveness of free and slave labour in favour of the former, independently of the gradual destruction of the powers of the soil by the latter. Free and slave labour move in opposite directions from the same point of departure; and, while one is regularly diminishing the capacity of the earth for production, the other is constantly nourishing and invigorating its powers. It is one of the consequences of this tendency of slave labour to deteriorate the properties of the earth, that it cannot reclaim what it has once exhausted. There are lands in the Northern and Middle states now exceedingly productive, which were formerly exhausted by slave labour; and so they would have continued to this day, if they had not been reclaimed by free labour. Some of the most beautiful sections of Virginia, under the operations of injudicious systems of husbandry by slaves, wear the aspect of wastes and barrens; and so will they remain until they shall be renovated by the hands of freemen. That the result is not a distant one may readily be shown. The influence of great moral causes, which are working far more momentous changes than this, would alone be sufficient to produce it. But it is destined to attend upon particular causes now in operation within our own limits—causes peculiar to the condition of the country and the state of society. Slave labour, from its inferior productiveness, cannot compete with free labour: wherever the latter appears, the former must give place to it. This principle is visible throughout the North in the abolition of slavery: the progress of emancipation has been regular towards the South: peculiarities of soil and climate have retarded its progress, but it is retarded only. In several sections of Maryland and Virginia, emigration from the Middle states has introduced a labouring class of whites; and wherever they have appeared, slaves have given place to them. The masters find it more profitable to sell their slaves and hire free labourers. It is in this manner that freedom is constantly encroaching upon the domain of servitude.

"But the same work, more beneficial causes in operation exist in the South

ly accelerating this result. Recent examinations have shown that, with the exception of the states of Missouri and Louisiana, we have only sufficient territory beyond the Mississippi river for four more states of the dimensions of Missouri. Farther on lies a barren waste, extending to the base of the Rocky Mountains, without wood, water, or stone, and, therefore, unfit for the habitation of an agricultural people. This fact is not, perhaps, generally understood, but it has been satisfactorily ascertained, by philosophical observers. The region referred to is as distinctive in its character as the desert of Siberia, to the descriptions of which it is said to bear a general resemblance; and it is, probably, destined at a future day to constitute a boundary between us and our dependencies, or between us and another people, as flourishing and as powerful as ourselves. At our past rate of increase, settlement will soon press upon these limits; the vacant places within them will be filled up; and the current of emigration, which has so long been flowing across the Alleghies, will be poured back upon the region in which it has its source. The surplus population of the Northern and Middle states will find its way to the vacant spots in Virginia, which slavery has exhausted and abandoned; it will penetrate to the very seat of its strength, and it will gradually uproot and destroy it. In every contest, the inferior must yield to the superior power; and who can doubt the issue, sir, when the contest shall be between brute force and the moral force of opinion? between a class, whose impulses are all derived from physical causes; and another class, whose incentives to exertion are derived from the mind itself? Slavery will cease to be profitable; and, when this shall happen, slaves will cease to be cherished by their possessors. They may be emancipated; but emancipation cannot elevate their condition or augment their capacity for self-preservation.—Want and suffering will gradually diminish their numbers, and they will disappear, as the inferior has always disappeared, before the superior race. The fate of the African is as certain as that of the original possessors of the soil, upon which we stand; but there will be no heroism or dignity in his fall: his struggles will be with the arts, not the arms, of his oppressors: he will leave nothing behind him but the history of his sufferings and his degradation, to challenge the remembrance or the sympathy of after times.

“Colonization is the only expedient, by which these evils can be mitigated. We may prevent the increase of the African race within our limits: we may provide for them a refuge, to which they may flee, when their presence shall be useless to us, and their condition here intolerable to themselves: we may substitute removal for extinction; and by our own providence we may enable many, perhaps the mass, to escape what would otherwise be their inevitable fate.

“But it is not merely because slavery is an impediment to the development of our national resources, that its presence among us is to be de-

plored. It is an impediment also to an assertion of the rank which we claim to hold among the advocates of the rights of man. It may not put at hazard the success of the great experiment which we are carrying on of the competency of mankind to self-government; for it is not inconsistent with its success that he, who is fitted for freedom, should hold in bondage his fellow-man. But it involves, unquestionably, a denial of the fundamental doctrine of our political institutions, that life, liberty, and the pursuit of happiness, are natural and inalienable rights. It is a degradation of the tenure of freedom, from a principle above all human law, to the principle of brute force—the principle, from which despotism itself derives its title. It may not impair the stability of our free institutions; but it impairs our influence in promoting the diffusion of their principles. For, who shall be bound to attend to the assertion of rights by us, which we refuse to recognize in others? With what effect can we pronounce the eulogium of free institutions, when our utterance is mingled and confounded with the accents of oppression and servitude? We have, unquestionably, a justification in the fact, that slavery was imposed upon us, against our wishes, during our dependence upon a foreign state: but this circumstance will cease to be a justification the moment we falter in our exertions to redress the injury.

“In speaking these sentiments, I say nothing to which the sentiments of every liberal gentleman in the South will not respond. Nor do I fear, sir, that their utterance here will be misapprehended. I believe the universal feeling of this assembly will bear me out in saying, that the slaveholding states themselves would not be more ready than us to resist any attempt to exterminate the unquestionable evil of slavery by measures not warranted by the constitution, under which we live. That it has been abolished with us, is the happiness of our accidental position: that it still exists in other sections of the union, is the misfortune of theirs. When and in what manner it shall be abolished within the limits of individual states, must be left to their own voluntary deliberations. The federal government has no control over this subject: it concerns rights of property secured by the federal compact, upon which our civil liberties mainly depend; it is a part of the same collection of political rights; and any invasion of it would impair the tenure by which every other is held. For this reason alone, if for no other, we would discountenance and oppose any attempt to control it by unconstitutional interference. We can only hope, in advocating the plan of colonization, that the theatre of its operations may be extended at a future day in subordination to the wishes and arrangements of the slave holding states.

“There is a higher object in the contemplation—and I trust within the compass of this Institution—the civilization of the African continent by means of our own Colonial establishments along the coast. With the exception of a few points along the Mediterranean, hardly extending into

the interior sufficiently to indent it, this continent has been buried, throughout all the changes of human society, in perpetual darkness.—Whatever civilization may have done for other portions of the earth, it has done nothing for Africa. Ignorance and barbarism, opposing an impenetrable cloud to the lights of religion and science, which have at different eras risen upon the world, have spread a vast, unbroken shadow over the whole face of that continent. Civilization has indeed visited Africa—not to elevate and enlighten, but to corrupt and debase—to convert simplicity into error, and darkness into depravity. Sir, we are accustomed to shrink with horror and indignation from a recital of the cruelties inflicted upon modern Greece by her barbarous oppressors. But all the miseries which that classical region has endured during century after century of Ottoman domination, would not fill up the measure of suffering which Africa is every year sustaining, through the seductions of her christian spoilers. The massacre of Scio may present a sublimity of suffering, an acuteness of distress, a fullness of desolation, which carry their appeals to the sympathies with greater boldness and intensity of solicitation. But they do not all compose an aggregate like that which a single slave-ship presents in the history of its miserable tenants, if we follow them out from the forcible separation to the prolonged, the boundless career of servitude, which opens on them at the hour of their captivity. Civilization alone can heal the wounds and assuage the sufferings of Western Africa. Wherever her influence is felt, the slave-trade has ceased: and it is in the most benighted regions of that continent that she can most effectually plant those beacons of intelligence, from which her lights are to be reflected to the interior. Egypt and Barbary are shut out from the approaches of civilization in the direction of the European continent, by an intervening sea: they lie over against portions of Europe, in which knowledge and truth have made the least progress: and these barriers between the two continents are rendered almost insurmountable by false systems of religion and government, which hold in bondage the African states. Colonization, on the other hand, has fixed her seat in the very empire of ignorance: she is surrounded on all sides by a surface of extended, unbroken, unmitigated darkness. The mind of Western and Central Africa is a vast blank, upon which no inscription of falsehood or bigotry has ever been traced: civilization, in asserting her dominion over it, has no error to eradicate or prejudice to subdue: there is no obstacle to stay the progress of knowledge: Nigritia, Ethiopia, and Abyssinia, are all open to its approaches; and the time may not be far distant when the lights of civilization, issuing from the beacons of Montserado, shall be diffused over the whole face of the African continent—to change it, as they have changed every region, which their influence has overspread.

“These anticipations may seem sanguine; and they are, doubtless, to be contemplated rather in a spirit of distant hope than of present expectation

They look, however, to changes inferior, it possible, to those, which the same causes have wrought upon this continent. If any one had ventured a century ago to extend his view to the present moment, and had foretold what this age has accomplished, he would have incurred the reproach of visionary speculation. Nay, Sir, what credit would he have obtained, who had ventured to foretell twenty years ago, the changes which have been wrought within our own limits? Who had predicted, that, in this short period, the Western wilderness would be penetrated and subdued; that the boundaries of the republic would be borne onward to extremities, which were not even explored, and that a line of civilization would be extended around us, which can never be broken by a hostile force?—Sir, the opinion of mankind has always followed the march of improvement; and it is rarely even that individual opinion has preceded it. The civilization of Africa may be frustrated by unforeseen contingencies, but a moral power is in operation there, which no obstacle has ever yet been able to resist. The stores of knowledge, unlike all others, can neither be wasted nor consumed: no future deluge of vandalism can overwhelm the places of her dominion to destroy her treasures or extinguish her lights.—The physical annihilation of three quarters of the globe would be necessary to blot out the evidences of her moral conquests and arrest their extension to the other. Since the invention of the press the movement of society has been uniformly a forward movement, and there is not an instance of retrogression with any people, to whom the influence of knowledge has extended. Her empire is fixed in Africa, and it will soon be beyond the reach of human force. Our anticipations may not be all realized; our hopes may not all be fulfilled: but if we err, we shall err with the spirit of the age—not in opposition to it. If the objects in view of the plan of colonization were to be attempted by the public sacrifice, we should not, perhaps, be justifiable in seeking to accomplish them. But every step we take is in coincidence with the public interest and the public reputation. Every liberated African, who is withdrawn from us, diminishes the general mass of ignorance, vice and degradation, by which our social operations are embarrassed and oppressed. We are fulfilling also a duty, which we owe to the unfortunate race, for whose benefit this Institution was originally designed. Whatever we have done, whatever we may do, to ameliorate their condition among us, they are destined to be for ever proscribed and debased by our prejudices. Emancipation cannot liberate us from the responsibility, which rests upon us. The free black whom prejudice consigns to a moral debasement in the north, is as deeply injured as the slave, who in the south is held in physical bondage. We cannot insist on the plea of necessity to mitigate the odium, which attaches to us as the authors of his degradation, until we shall have employed every expedient to relieve him from it. The hopelessness, in which his crimes and his deprivation have their origin, is in its turn a fruit of our

prejudice; and we shall not have done what is incumbent on us, unless our co-operation is lent to remove him from the theatre of their influence. We are bound by every principle of justice and humanity to provide the means of removal for all, who ask a removal at our hands. We are bound by every motive of patriotism to promote the emigration of a caste, whose presence among us is an impediment to the developement of our national resources; to the progress of our social improvements, and to the fulfilment of our destinies as a great people. And we are bound by our devotion to the cause of liberal government to *unite* in the execution of a plan of which the most distant result may be the extinction of an institution, which stands alone and insulated among the other institutions of society—  
 ▲ SOLITARY MONUMENT OF A BARBAROUS AGE.”

Several Resolutions offered to the Meeting by Gerrit Smith, Esq. of Peterboro, N. Y. were published in our last number. In moving these Resolutions,

“Mr. Smith took occasion to glance at the condition of Africa, when she had within her limits civilization and commerce and science and the christian religion. He turned to her present debased and miserable state, and inquired what could be done to raise her from it; and especially what agency the people of the United States were bound to have in producing her regeneration. He could see no hope for Africa but in the success of the colonization scheme. In that success, and there only, could he see the abolition of the mighty slave trade, which defies all laws and treaties. No where, but from settlements of christian freemen on her western coasts, could the blessings of civilization and christianity be spread over that vast continent. The Mahometan faith of the Barbary states, was an impassable wall to shut out these blessings from her on the north—and the nations that border her on the east, were sitting in the same region and shadow of death with herself.

“Among the many reasons, which Mr. Smith urged why our country should engage promptly and liberally in this work of restoring Africa to her place among the nations of the earth, was the one, that the condition of Africa, just in proportion as it is improved, will reflect beneficial influences on our own country, and particularly and indispensably on the direct operations of the Colonization Society. As Africa rises in the scale of improvement and sends out over the earth a respect for her name and her people, so shall we look with increasing interest and sympathy upon her degraded children that are cast on our own shores. And just in proportion, as she emerges from barbarism and puts on the garments of civilization, will she attract our coloured people to return to her, and dispel the dread, which is now so common amongst them, of emigrating to a land of barbarians.”

## French Colony in South Africa.

In the *London World*, just received, we find the following interesting letter written by Mr. Lemue, one of the French missionaries in South Africa, to Mr. Wilks of Paris. The French colony in which Mr. L. resides, and which is the subject of his letter, it seems, was planted nearly 140 years ago, and consists now of about 4,000 souls. Until very recently they had not attracted the attention of the Christian world, but from present appearances, it seems not improbable that they may act an important part in diffusing Christianity in South Africa.

*Paris, November 9, 1829.*

We are at last among the descendants of the French refugees. Our arrival amongst them was really like the meeting of Jacob and Esau: they received us with the most lively demonstrations of joy, considering us as messengers of Jesus Christ, sent from the country of their ancestors, to re-animate their faith. Our presence has re-kindled in their hearts the love they have always cherished to France: and they have so high an opinion of the French Protestant Churches, that the pleasure with which they received us is not astonishing. For our parts, our joy has at least been equal to theirs: and we feel that this blessing has been afforded us by the providence of our God, who knows how to bestow according to our wants. What missionary is there, who, after a long and fatiguing journey, has found, as we have done, in a strange land, countrymen, friends and brothers? I am persuaded that you will receive with pleasure the following details of the state of these interesting French families.

On the 3d of November we left Cape Town, with Dr. Philip, in wagons, for the interior of Africa. After a journey of twelve hours, during which time we saw nothing but sand, heath, and occasionally some little farms that rose like the Oasis in the desert, we arrived at La Parie, at the house of the English missionary, Mr. Kitchingman; here we found the magistrate of the village, and many other of the inhabitants assembled to give us an affectionate reception. On the following day we had service in the Missionary Chapel. All the inhabitants of La Parie and the neighbouring villages came in crowds to welcome us, and unite in this act of worship. After the first prayer, Dr. Philip presented us to the congregation, composed principally of descendants of French refugees. We were obliged to speak to them

in English, and have our addresses translated by a missionary. The scene was most affecting. We read the letters we had brought to them from our Paris Missionary Society; and afterwards we each addressed them, in a short speech; telling them of what the grace of God has effected for France. While they listened, the elder part of the auditory wept abundantly, scarcely believing it possible that their brethren of France could be in possession of such privileges, when their ancestors had suffered so cruelly for their faith in the same country. Some days after this meeting were devoted to visits, and every where we met with the same cordial attentions. We did not enter one house where we did not perceive a large folio Bible, in which was inscribed the genealogy of each family. This genealogy was always the first subject of conversation, every one being anxious to trace up his relationship to a French origin. As the letters of the Paris committee had informed them of our intention to remain some time with them, to learn the Dutch language, they believed themselves conscientiously bound to assist us in every possible way, and accordingly we were obliged to go through a chapter of the Bible in almost every house we entered.

But I have said nothing yet of the inhabitants of La Parle, the most considerable of these French villages. It is situated at the foot of a mountain, which bears its name. On the opposite side of the valley is another chain of mountains of an immense elevation, forming part of the range that divides the Dutch Hottentot country. The valley that intersects these mountains is about fourteen leagues in length, and three in breadth; dispersed through it are a number of little villages built by the French refugees; the first of these that we visited is called Drakenstein, about three-quarters of a league from La Parle. This is the most ancient of all the villages: here we had a religious service, at which all the inhabitants were present: they accompanied us afterwards to the site of the church, built by the original refugees. Not a stone remains of the edifice itself, but how could we even stand upon so sacred a spot, and not indulge our hearts in sacred and tender emotions that it was here our persecuted ancestors heard the word of God explained to them, and from hence had ascended innumerable prayers for spiritual benedictions to be bestowed on us. For many years there was only



this church in the whole French colony, the refugees were consequently obliged to come from considerable distances to worship God, and many most affecting anecdotes were related to us, in proof of their zeal and piety. The first pastor was named Simon. He must have been a man of distinguished talents and ardent religion; his memory is held in the highest veneration. At the extremity of the valley is a mountain that bears his name.

From Drakenstein we proceeded to Fransch-hoek, (the French corner.) This is the field of antiquities. Here we were shown a house built by the hands of the refugees in 1694, on their first settlement in the valley: here also is an immense oak planted in the same year by them: here we found also some French books: this has not occurred in any other of the villages. But the place that most deeply interested us, and where we discovered the most animated piety, was the Valley of Charron; all the inhabitants here descended from one family, and they are distinguished from the other French colonists by some singular customs. Since their first settlement in this most luxuriant vale, they have always been governed by an aged man; without the opinion and approbation of this elder, nothing of any importance is undertaken; this individual is chosen from the ancients of the church; he is held in such respect, that neither the acquisition of property, nor contract of marriage, nor convention of any nature, is confirmed, without the advice of this chief. This patriarchal government has proved very favorable to industry and piety. This section of the French colonists is the most prosperous in wealth, and has preserved in the greatest simplicity and purity the faith of their ancestors; we observed also with much pleasure the attention they pay to the religious condition of their slaves. The elder of the people collects them every Sunday in the chapel of the village, to give them especial instruction; the order, neatness, and even elegance of the houses here, was quite surprising. Our arrival occasioned to the inhabitants the most lively delight. After a fraternal reception, we were conducted, as usual, to the chapel; in our road we met a very old woman, attempting to go there also, but she was so infirm as to be obliged to repose continually to recover a little force, that she might proceed: when we came near her she

cried out, "Those are our French missionaries, whom I have so long desired to see; I am almost past going to church, but I must go and hear them preach." I believe every house on that day was without an occupant. After the service we were attended and surrounded by crowds of persons, who desired to converse with us. I addressed myself particularly to the youth amongst them, entreating them to consecrate their best days to Christ; I endeavoured to portray the tender love of the Saviour for them, and contrast the blessedness of loving him in return, with a life devoted to the frivolities of a deceiving world.

When I was leaving, a woman followed me, to say, "What must I do, I, who have passed my young days in forgetfulness of God?" If such are the feelings of a female who has lived all her days in a quiet, secluded village, where the gross vices of society are scarcely known by name, what should be the compunction and alarm of those who spend all their time, and exhaust all their faculties, in the circles of corruption and infidelity? I must not speak of all the villages we visited individually; the same scene was renewed every where, our route had all the appearance of a caravan; it was one continued procession extending from village to village, by the accessions of new friends and companions, as we proceeded. Much interest was excited by our preaching in the French language: this had not been heard in the colony since 1739, when the Dutch government unjustly prohibited the refugees from celebrating worship in their own tongue.

There are about 10,000 inhabitants in the French colony, 4,000 of these are descendants of the primitive settlers, and 6,000 are Hottentot slaves.

All the villages form one parish—the pastor is fixed at La Parle, which is considered as the principal place; the missionary also has his residence there. The population is so scattered through the vallies, that the farmers who live towards the extremities, are obliged to set out at day-break on the Sunday morning to arrive at the church by the commencement of the service. In the evening they return regularly and quietly to their families. I do not think that any kind of gambling is understood in this country—every thing bespeaks the greatest prosperity. Indeed, the flourishing state of the colony seems

a verification of that promise. "No man that hath left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, but shall receive manifold more in this present time and in the world to come life everlasting."

Oh that I could add to this description of external and temporal prosperity, that each soul enjoyed the inward peace that proceeds from a sense of pardon of sin; and that each was preparing for the far more glorious, because the celestial country, but it is not thus: pray then for us, that God would accompany our visits, exhortations, and efforts, with his sanctifying grace.

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### **Latest from Liberia.**

By the way of London, we have just received despatches from the Colony, dated the 19th and 20th of April, bringing the painful intelligence of the death of the Assistant Agent and Colonial Physician, Dr. J. W. Anderson.

The following is extracted from the letter of Mr. Anthony D. Williams, Vice-Agent of the Colony.

"As no direct opportunity of writing to the United States may occur for some time, I embrace this, by the way of England, to communicate the mournful intelligence, of the death of our late Agent, J. W. Anderson, M. D. of the African fever, after an illness of ten days. We mingle our tears with yours, in anticipation, when we reflect upon the great loss which our Colony has sustained. Dr. Anderson had been but a few weeks among us, when summoned to take his departure for a better world—but his gentle and unassuming conduct—his christian walk and conversation—and his medical skill, had endeared him to all who had the happiness of being personally acquainted with him. Our only consolation is, that our loss is his eternal gain—and that he was found like the wise Virgin, with his lamp trimmed and burning, when his Master called; for if any being ever left the world perfectly resigned to the Divine Will, that man was our late Agent. He appears to have had a presentiment, from the first, that he should not live, as he predicted the fatal termination of his disease, when the symptoms were the most favourable."

"I am happy to inform you that only three deaths (Mrs. Praline and daughter and Mrs. Cook) have taken place among the emigrants by the *Liberia*, a goodly number of whom have had the fever and are fast recovering. Not a death has occurred among the re-captured Africans who arrive in the British Brig *Hersine*, per the *Barbadoes*; they appear contented and happy. The deaths in the Colony for the last six months,

have been but few in number, and I conceive the general state of health in the Colony to be good.

"The sickness and death of Dr. Anderson, have thrown some of our affairs a few days back, but I am now using my best endeavours to carry all the Resolutions of the Board into effect as soon as possible. A survey has recently been made by Mr. Joseph Shipherd, of farm lands, for the Harriett's emigrants and others, who have not previously drawn, and I am in hopes to be able to announce the completion of this, in my next. Dr. Mechlin, previously to his departure, fixed the site on the grounds acquired by the departure of the late King Governor."

The following extract is from the letter of J. W. Prout.

"Well might I have said, when Dr. Anderson breathed his last, come and behold how a Christian can die. He commenced praying on Thursday evening, and continued in fervent prayer to his blessed Redeemer, until the last. He offered up a most fervent supplication in behalf of the Colony, for the civil and military officers of the same, for the Colonization Society and its friends, and in behalf of his relatives and friends. Shortly before he expired, he said, "for me to live is Christ, and to die is gain." Again he repeated the stanza—

'Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head,  
And breath my life out sweetly there.'

He lived the life of a Christian, and died as he lived. The Bible was his first companion in the morning and the last at night. His walk corresponded with his profession. The following sentence he desired might be inscribed on his Tomb: "*Jesus, for thee I live, for thee I die*"

We rejoice to learn, that Mr. Graner and Mrs. Sessing (two of the Swiss Missionaries who have been sick) are in a fair way of recovery.



## Intelligence.

**FORMATION OF SOCIETIES.**—List of officers of sundry Colonization Societies formed under the Agency of Josiah F. Polk, Esq. whose names have not appeared in the Repository.—

*Auxiliary Society, at Richmond Indiana.*—Robert Morrison, President; Doct. Jas. R. Mendenhall, John C. Kibby, Rev. John Ross, Vice-Presidents; John Vinley, Secretary; Dan. P. Wiggins, Treasurer; Geo. Springer, Rich. Henderson, Dr. W. Lindsey, John Scott, Dr. E. Mason, Managers.

*Tenn. State Col. Society, at Nashville.*—Rev. Philip Lindsley, D. D. President; Gen. R. C. Dunlap, of Knoxville, Wilkins Tannehill, of Nash-

ville, Gen. S. G. Smith, Hon. Nathan Green, (Chancellor) Winchester, Adam Huntsman, (State Senator) Western District, Hon. W. E. Kennedy, Vice-Presidents; Hon. E. H. Foster, Speaker of House of Representatives Tennessee Legislature, Joseph Woods, Rev. O. Jennings, William G. Hunt, Geo. Brown, Nathan Ewing, Managers; R. H. McEwen, Recording Secretary; H. A. Wise, Corresponding Secretary; Orville Ewing, Treasurer.

*Madison Co., Alabama, Auxiliary Society at Huntsville.*—Doct. M. S. Watkins, President; Doct. Thomas Fearn, Gen. Wm. J. Adair, Doct. A. J. Vaughan, A. F. Hopkins, Vice-Presidents; Caswell R. Clifton, Secretary, John Martin, Treasurer; Doct. R. L. Fearn, Saml. Morgan, Doct. D. M. Morgan, James G. Birney, Thomas J. Sumner, Managers.

*Bell Co., Tennessee, Auxiliary Society.*—Maj. John H. Bills, President; Maj. V. D. Barry, Rev. W. P. Cook, Vice-Presidents; E. K. Belcher, Secretary; W. W. Berry, Treasurer; Charles Stewart, J. C. N. Robinson, A. Kirkpatrick, E. P. McNeal, Managers.

Joshua Therman a coloured man (a Baptist preacher and Barber) became a member of this Society, and subscribed \$3 per annum. He said it was his intention, for the sake of his children, and the service he might render in Africa, to emigrate to Liberia as soon as he should be able to make suitable arrangements.

*Sumnerville, Tennessee, Auxiliary Society.*—Col. Bennet H. Henderson, President; Doct. J. Higginson, Wm. Davis, Col. John Brown, Vice-Presidents; Granville Lewis, Secretary; Stephen W. Cocke, Treasurer; Michael Colly, J. L. Sloss, Doct. Wm. P. Walker, S. R. Simmons, Thos. Hudson, Managers.

*Memphis, Tennessee, Auxiliary Society.*—Henry W. Mosely, President; Col. Robt. Fearn, E. H. Moon, David King, Vice-Presidents; Seth Wheatley, Secretary; Robt. Lawrence, Treasurer; A. L. Humphrey, Thos. Phoebus, W. B. Winchester, Mark B. Sappington, Littleton Henderson, Managers.

*Cornington, Tennessee, Auxiliary Society.*—Rev. Doct. Chapman, President; Gen. Jacob Tipton, Wm. H. Miller, Thos. B. Smith, Henry S. Williams, Vice-Presidents; Robt. G. Green, Secretary, Marquis Calmes, Treasurer; Mrs. Martha M. Williams, Mrs. Sarah W. Harper, Mrs. Anne Green, Adam H. White, Edmund B. Woolson, Managers.

*Jackson, Tennessee, Auxiliary Society.*—Wm. Armour, President, John N. Truesdell, Alex. Patton, Vice-Presidents, John Reed, Secretary, Moses Prewitt, Treasurer; Jos. Canthers, Powhatan May, Doct. Wm. E. Butler, Henry Lake, Jacob Perkins, Managers.

*Paris, Tennessee, Auxiliary Society.*—Wm. M. Brown, President; Saml. McClellan, Fannie Cooney, David Armour, M. H. Howard, Vice-Presidents; W. R. Harris, Secretary; Alex. H. Kim, Treasurer, George W. Terrill, Harabel Harris, John Woodlin, Hugh W. Dunkap, Gen. Giles Cooke, Managers.

*Clarksville, Tennessee, Auxiliary Society.*—Doct. Walter H. Drane, President; Wm. F. Gray, Joel C. Rice, Vice-Presidents; Joseph Hise, Secretary; Mr. Chilton, Treasurer; Col. Willie Johnson, Doct. Henry Hopson, John Patton, Rev. Wm. Patton, Wells Fowler, Managers.

*Franklin, Tennessee, Auxiliary Society.*—Doct. Samuel Crockett, President; Wm. Johnson, Erven Cameron, Vice-Presidents; F. L. Owen, Secretary; B. S. Tappan, Treasurer; Peter N. Smith, John Marshall, John Mayfield, A. B. Twigg, Wm. Craig, Managers.

*Columbia, Tennessee, Auxiliary Society.*—Gen. Allen Brown, President; Maj. John Brown, Terry H. Cahal, Vice-Presidents; Col. Wm. S. Moore, Secretary; Rev. F. Mallin, Treasurer; Joseph F. Dwyer, Joseph Wingfield, David Martin, Rev. John H. Johnston, Dr. D. N. Sansom, Managers.

*Shelbyville, Tennessee, Auxiliary Society.*—Rev. Geo. Newton, President; Robert P. Harrison, Danl. Turrentine, Vice-Presidents; Saml. Escue, Secretary; Geo. Davidson, Treasurer; John Welch, Jas. R. Newton, Thos. M. Caldwell, Miss Mary Eakin, Mrs. Anne Newton, Managers.

*Winchester, Tennessee, Auxiliary Society.*—Hon. Nathan Green, President; Benj. Dechard, John Upton, Vice-Presidents; John Goodwin, Secretary; Alfred Henderson, Treasurer; Adam Oelning, Ransell Wells, Miss Helen Cannon, Micajah Warren, Doct. Thos. Lipsecomb, Managers.

*Rutherford Co. Tennessee, Auxiliary Society at Murfreesborough.*—Rev. Wm. Eagleton, President; John Jones, Wm. D. Baird, Elen. Magowan, Burrell Ganaway, Vice-Presidents; Jas. D. Scrape, Secretary; Col. Jas. C. Moore, Treasurer; Silas Locke, Benj. McCollock, Charles Niles, V. D. Cowen, Wm. Gilliam, Jonathan Curren, Wm. H. Smith, Martin Clark, Payton Smith, Managers.

*Sumner Co. Auxiliary Society at Gallatin, Tennessee.*—Joseph Robb, President; A. H. Douglas, Elijah Boddie, Vice-Presidents; Doct. L. D. Ring, Secretary; W. B. Morris, Treasurer; Rev. J. W. Hall, Rev. H. W. Hunt, Doct. E. Douglas; John McLin, J. W. Balfidge, Managers.

*Knoxville, Tenn. Auxiliary Society.*—Gen. Richard C. Dunlap, President; Col. Alex. Smith, Thos. L. Williams, Wm. B. Reese, Gen. T. A. Howard, Wm. C. Mynar, Vice-Presidents; Camick W. Crozier, Treasurer; Spencer Jarnagan, Secretary; Geo. W. Churchwell, Hugh Brown, James H. Cowan, Wm. B. A. Ramsey, Doct. Jas. King, Managers.

*Blount Co. Tennessee, Auxiliary Society at Maryville.*—Col. J. Foute, President; Col. John A. Alkin, Col. W. Wallace, Doct. John Temple, Rev. Jas. Hamilton, Vice-Presidents; Rev. Latin Dunlap, Secretary; Jas. Berry, Treasurer; Arthur B. Campbell, Danl. Rogan, Rev. A. Vance, Rev. Mr. Hoyte, John Sells, Managers.

*New Market, Tennessee, Auxiliary Society.*—Doct. J. B. M. Reece, President; Col. John Newman, Richard Hayworth, Vice-Presidents; John Caldwell, Secretary; Thos. Elmore, Treasurer; Reed Cox, Saml. Evans, Jas. A. Caldwell, J. Newman, Gen. J. Hamilton, (of Dandridge) Managers.

*Washington Co. Tennessee, Jur. Col. Society at Jonesboro.*—Hon. Thomas Emmerson, President; John Kennedy, David H. Dedrick, Vice-Presidents; Seth J. W. Lucky, Secretary; John E. Dedrick, Treasurer; Jacob Howard, John G. Eason, Doct. Saml. B. Cunningham, William P. Chester, John Cowan, Managers.

*Knox Co., Tennessee, Jur. Col. Society.*—J. C. Rhea, President; Rev. S. Patton, Vice-President; C. Garvey, Secretary; Jas. Lynn, Treasurer; A. H. Smith, S. Thomas, A. Rogan, J. H. Vance, John Lynn, Sen. Managers.

*Harris Co., Pennsylvania, Soc. Col.*—Wm. Graydon, President; Rev. J. Reynolds, Jas. Triable, Vice-Presidents, John M. Foster, Secretary; John Zeigler, Treasurer; Doct. Saml. Agnew, Rev. J. Winebrenner, Rev. D. Zacharias, Jas. R. Boyd, Mordecai McKinney, Managers.

*Arch. Co., County of Carlisle, Pa.*—Chief Justice Gibson, President; Geo. Metzgar, Jas. Hamilton, Vice-Presidents; Saml. A. McCoskey, Secretary; Benj. Childs, Treasurer; Profr. Chas. Dexter Cleveland, Jacob F. Huber, Theodore Myers, M. D. Benj. Patton, Jr. Hugh Reed, Managers.

*Columbia Auxiliary Society, Pa.*—Wm. P. Beatty, President; Wm. Todd, Dr. R. E. Cochran, Wm. Wright, Jas. E. Millin, Vice-Presidents; Abraham Bruner, Robt. B. Wright, Dr. H. McCorcle, Dr. Beaton Smith, Robt. W. Houston, Managers; Dr. George Moore, Secretary; John McKissick, Treasurer.

On the 13th of March, a Society was formed in Goochland county Va. Auxiliary to the Va. Colonization Society. The following is a list of the Officers. Rev. James Whary, President; Rev. James Fife, Vice-President; Mufin James, Treasurer; David F. Newton, Secretary; Capt. Josiah Leake, Jeremiah Woodward, Tucker Lewis, Managers.

The Rev. Mr. Bascom, Agent for the American Colonization Society, recently delivered a very able and eloquent address at Georgetown, Kentucky. A contribution on behalf of the Society, was then taken up, amounting to \$57. The Constitution of the Georgetown Colonization Society was read, and 44 additional members obtained. The number of the annual members at this time, is 161, and two life members. Many other Societies in *Indiana* were mentioned by him in a letter several months since, have been organized through Mr. Bascom's Agency, but lists of their officers have not yet reached us.

A Society has been formed very recently, at Lawrenceburg, Indiana, (the Hon. Judge Test, President,) through the efforts of Robt. S. Finley, Esq. Agent of the Society, and about sixty members have subscribed to its constitution. Another Society has been established through Mr. Finley's Agency, at *Lebanon, Ohio.* *List of Officers.* Francis Dunlavy, President; Hon. J. Odlett, (Judge Supreme Court) Wm. Lowry, Vice-President; Dr. Morris, Secretary; John Leveys, Treasurer; Dr. Morris, J. Frazier, J. Morris, H. B. Baker, J. Edwards, Hon. G. S. Smith, Geo.

Hardy, W. Frost, A. Smith, Samuel Nixon, Silas Heeri, C. Carp, Managers.

*Errata*.—Among the Officers of the Connersville, Indiana, Society, page 378, Vol. 5, read *Claypole*, one of the Vice-Presidents, and not *Claypool*. Courtland, Alabama, same No. page 379, Doctor *Shackelford*, the President—not *Shackford*. La Grange, Alabama, Doctor *Alexander Sludge*, one of the Vice-Presidents, and not *Hedge*—and Major *E. Meredith*, instead of *Mendith*—and *Maclin Sludge*, instead of *Hedge*, the Treasurer.

AFRICAN EDUCATION.—Schools for the instruction of Coloured Children of both sexes, between the ages of two and nine, have been recently established in the Bermuda Islands by Archdeacon Spencer.

“The object (and effect) of these Schools is to relieve from attention and anxiety the owners or parents of children, whose tender age precludes their occupation in any profitable labour. It is to instruct the children themselves by a method so amusing as to make learning rather a pleasure than a toil; to endear to their earliest affections their God, their parents, and their masters, and to train them up in such habits of cleanliness, decency, order, and obedience, as cannot fail to enhance the value of their services whenever they shall be old enough to be usefully employed. Nor is it among the least advantages of the system, that while as much of *religious* and *moral principle* as can be apprehended by an infant subjected to it, is assiduously installed into his mind, a most certain and happy influence is exercised over his *temper*.—The girls are taught to sew, the boys to plant; and thus a disposition to industry, and a cheerful acquiescence in the lot which Providence has assigned to them, as essential to their future happiness, are carefully inculcated.”

The Archdeacon remarks that the argument that to christianize and educate the coloured people of a colony in which slavery is legalized, has a tendency to elevate them above their masters and to destroy the legitimate distinctions of the community, can only be admitted where that community is itself degraded to an illiterate and irreligious state. We are unwilling to believe that any portion of our own country illustrates the truth of this remark. Yet it is true, that while in the English colonies, great efforts are making to improve the character and condition of the coloured population, some of our own States are enacting and enforcing laws, making it highly penal to learn a coloured person even to read.

A meeting was held in London on the 15th of May, to consider the necessary means to hasten the abolition of Slavery throughout the British dominions. Among the gentlemen who addressed the meeting were Wilberforce, Buxton, Brougham and O'Connell. Hunt made a short speech against the object of the meeting, but was scarcely able to proceed on account of



the constant expressions of disapprobation with which his sentiments were received. Mr. Wilberforce remarked, that so long ago as 1792, the principle of gradual abolition was proposed by Mr. Dundas, and it was then agreed that every child born after 1800, should be free. This measure, he said, was perhaps good to a certain extent, but it had never been executed. "In 1823 another step was taken for the purpose of carrying into effect this desirable object; in that year, Mr. Canning entered into negotiations with all the principal planters, or their agents, that were resident in this country for the purpose of effecting a material alteration in the state of things in the West Indies; and the result was, that all the leading and influential men of that body not only assented to the measures which he proposed, but recommended them to the adoption of their fellow planters in the different Islands of the West Indies. Yet, in spite of this, which appeared to be entitled to command no small portion of respect, scarcely a single Colonial Assembly adopted any one part of the measures proposed." He thought, therefore, that it was idle to hope for the accomplishment of their wishes, by entrusting the business to slave proprietors and slave-holders. It was the duty of all to be in earnest, and to *show* that they were in earnest.

A resolution was finally adopted, to petition Parliament to proceed forthwith in such measures as might be necessary for abolishing slavery, and praying that an early day might be fixed, the children born after which to be deemed free.

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TEMPERANCE AMONG COLOURED PEOPLE.—On the last Sabbath in May, a sermon was preached in the Bethel Church, Philadelphia, by Rev. Dr. Beecher; and addresses delivered by two laymen. The concourse of people was large, composed almost entirely of people of colour. After the exercises, nearly 200 persons signed a pledge of entire abstinence. The Conference of the African Methodist Episcopal Church, who were all present, (composed of fifty Ministers) added much to the interest of the meeting; all of whom signed the constitution.

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SOUTH AFRICA. LATTAKOO.—The latest news is dated August 12. For more than six months, prospects had been unusually encouraging. A commodious house for worship had been erected, and "completely filled, to the very door." On the first Sabbath in July, six natives were received as members of the Church, being the "first fruits of Lattakoo." Their subsequent walk is consistent with their profession, and they appear able and willing to exert an influence on those around them. A greater degree of industry and order prevailed in the mission settlement. One female, some months before the date of the letter, had died in hope.

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CAPIER'S TRAVELS IN AFRICA.—At the sitting of the French Academy

of Sciences, on the 17th April, M. Cocquebret de Montbret read a highly interesting report, on the journey of M. Rene Caille, to Timbuctoo. The strictures on this traveller's narrative, in the London Quarterly Review, has excited general indignation among the scientific men of France. In that article, the truth of M. Caille was unequivocally questioned, and the conclusion aimed at was, that he had never reached the city of the desert. The report observed, that he had been censured for not having collected samples of the peculiar productions of the countries through which he passed; without its being considered that, in order to traverse Africa and escape the melancholy fate of Major Laing, it was necessary for him to avoid attracting attention. He appeared in Africa as a Mussulman, escaped from bondage among the Franes, and endeavouring to regain his native country, which he said was Tripoli. If he had been seen reading scientific works, or collecting curiosities, the object of his journey would have been surmised, and he would have been sacrificed immediately to the jealousy of the African nations. Should it be asked, where then was the use of the enterprise, the reply is, that it has undeceived Europe as to the importance which has been attached to that mysterious city of Timbuctoo, which is found to be, in fact, a miserable little town, containing from ten to twelve thousand souls, without any fortifications, supplied only with articles of actual necessity by a river two miles distant. The style and minute daily observations of M. Caille, are urged as putting his veracity beyond a doubt.

The Geographical Society of Paris gives an annual medal. The two last were successively voted to Captain Franklin and Major Laing. The report concludes by remarking that no honourable man in England will avow himself the author of the article, in which the young French traveller has been so unjustly used.—*N. Y. Com. Adv.*

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RELIGION OF AN AFRICAN TRIBE.—A tribe has lately been discovered in the interior of Africa, by the missionaries of the Church Missionary Society in Egypt and Abyssinia. The tribe is called the Magagine, and had never before been visited by a European. The following account is given of them in a late number of the Christian Observer.

"They inhabit a place called Darbia, 300 miles southwest of Darfur.—They have suffered greatly from the slave traders of Darfur; their chief protection against whom is a natural fortification, a steep and lofty mountain, which if they can reach in time, they are safe from their pursuers. They do not materially suffer from want at that asylum, having good fountains and pasturage for their cattle. The siege of the mountain lasts sometimes for several months. The abodes of the people are usually pulled down by their enemies; but they do not think much of the trouble of building other houses of mud and stones in the place of their former abodes. Nobody claims a property of soil, and every one cultivates as

much ground as he pleases. The Magagine are a free people, and appreciate liberty as the greatest blessing. Slavery, therefore, to them is the greatest horror and abomination. Their liberty, however, is not without order and discipline. They have good and just laws, not many, according to which differences are adjusted. They have a head man, whom they obey; trifling quarrels are never referred to the judge, but are settled by the parties in single combat. They have an idea of a God, and believe that every person receives reward or punishment according to his merits, after this life. They have a notion of the existence of the devil. The history of the deluge is preserved in their traditions, but they believe that every living creature perished in that awful calamity, and that God created altogether new beings after the deluge. Good angels are considered as the guardians of good people. Their mode of worship appears to be simple, and is free from obscene practices; but they are all Pagans. They take great care of their children and teach them early to obey and reverence their parents, and aged people. Their language is unknown."

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EFFECTS OF THE GOSPEL AMONG COLOURED PEOPLE.—A Wesleyan missionary, in the course of his remarks before the London Society, spoke to the following effect, relating to the coloured population of Jamaica:—

"With regard to the reception of the Gospel of our Lord Jesus Christ, I am prepared to say that there are no people in a better state of preparation for it than the slaves. A short time since, in a certain part of the island of Jamaica, a child who had been educated in a Sunday school, happened to see a negro mending his net upon the Sabbath day. The child immediately went up to him and said, "Do you not know that it is written in the word of God 'Thou shalt remember to keep holy the Sabbath day'" "Now, massa," replied the negro, "if you bring de word of God, and read dat passage, I no mend my net on Sunday any more." The child brought the Bible and read it; the negro laid aside his net, and going home to his wife, said, "Oh, I never can work upon de Sabbath again." I have seen, that where the negroes have embraced the gospel of Christ, and a change has been effected upon their hearts, it was not confined to themselves, but its influence extended to others around them. So great is the respect in which I have known a negro slave to be held, that where the master, a white man, could not obtain credit for five pence, the slave has been sent to a public store for the purpose, and could obtain credit for twelve or fourteen pounds, with this observation, "George, we look to you for the payment of the money." The fact is, that where religion acts upon the mind of the slave, it is capable of raising him to the highest tone of moral feeling. Many a time have I seen the negro in the prospect of speedy dissolution, rejoicing in the hope of the glory of God. Many a time have I seen, both in life and in death, the most astonishing effects produced by the powerful influence of the gospel; and to this moment it

affords me the highest personal ground for rejoicing, to reflect that I have laboured among the negro population.

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*Extract from a letter from the Agent of the Society in Ohio.*

*July 25th, 1830.*

On Monday, the 5th of July, I addressed a respectable audience in Cincinnati, and made a very favourable impression in behalf of the cause. A citizen by the name of John Reeder has agreed to give the Society the right of his patent for an improvement in the art of milling, for the State of Massachusetts, valued at \$1000, whole sale price. Mr. Reeder has refused \$1000 for the right of his patent in each of the States of Kentucky, Ohio, and New York, and is selling it out by counties, in each of these, for \$200 per county; what it would be worth in New England, I know not. Dr. W. subscribed \$20, and several others the same amount.

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**LIBERIA.**—While so much is doing in this country to check the use of ardent spirits, it is gratifying to see the promptness which the Managers of the American Colonization Society have manifested in the following resolution, passed at a late meeting:—

*“Resolved, That the friends of this Society throughout the country be informed, that this Board will discourage the introduction and use of distilled spirits in the Colony and among the native tribes, and that the subject is now under the consideration of the Board.”*

The evils which this effort will ward off from Africa, are incalculable. Previously, the sale of ardent spirits in the Colony had been discouraged: the price of a license, if we mistake not, being \$300. If our countrymen should have to take lessons of abstinence from Africa, it would be to our discredit—but such an event is not improbable. It will be mortifying to be obliged to go to Liberia or to the Sandwich Islands for an example of manners and feelings like those of our Puritan fathers—but the present prospect is that such an example will be found in either of those places, thirty years hence, rather than in New England. Deviations from sound principle which would call forth abhorrence in Liberia or in the Sandwich Islands, excite little feeling among the sons of the Pilgrims.—[*Conn. Obs.*

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**COLONIZATION SOCIETY.**—By a letter from Mr. Finley, the Agent of this Society, we learn that an Auxiliary Society was formed in Lebanon, at the Methodist Church, on Sunday, the 11th inst.

After Mr. Finley's address, he urged upon the meeting the importance of raising in Warren county, one thousand dollars, the estimated amount of their proportion of the expense of removing the annual increase of the whole black population in the United States. The following proposition was submitted: To obtain twelve subscribers of twenty dollars each, making two hundred and forty; twenty five of ten, making two hundred and fifty.

and the remainder to be filled by smaller contributions. Several subscribers were procured to each of these sums, and the subscription was left with the friends of the Society, under an assurance that twice the amount would be collected if necessary.

DUNVILLE, KENTUCKY, JULY 21.—The project of raising ten life members to the Danville Colonization Society, proposed by a worthy mechanic of our town, has succeeded. Several other philanthropic individuals now propose to fill up another scheme of one hundred dollars. Four gentlemen have already given their names—six more will complete it.—Let the friends of Colonization come forward and show their zeal in the good cause. The money thus raised will be appropriated in transporting free men, or women of colour, from our own town or vicinity to Liberia. There can be no imposition practised here; every one may see the effects of his charity in his own neighbourhood.

EMANCIPATION.—The eight children and grand children of the late prince Abduhl Rahhalman have arrived from New Orleans at New York. The sum of \$2,100 was paid for their redemption. They are now residing in a respectable coloured family in Brooklyn, and receiving an education. The Colonization Society will give them a passage to Liberia in October.

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## Africa.

FOR THE AFRICAN ELEPHANTORY.

Oh, Africa! thou deeply injured land;  
Thy cause shall be our mine—and deep engrained  
Within the sacred precincts of my soul,  
Thy name shall ever live; and I shall arouse  
The purest and most fervent sympathies,  
I have e'er within my throbbing bosom burn'd  
— I will bind thee to this bleeding heart,  
And let it be vented, and shed my tears with thine,  
And share the weals of woe that darkly hang  
Round thy bereav'd frame—slighted and torn  
And the wreck of desolated hopes—  
Of fond affections int'wov'n with thine,  
And clinging round thee—and in thousand ties  
Dear as the germs of immortality  
I can mortal view thee loosed from thy chains,  
And read the speechless agony that heaves  
Thy tortur'd bosom, and bespeaks despair.

Dark as thy sable countenance, and deep  
 And cold, and lonesome as the dreary grave,  
 And be indifferent to thy touching claims'  
 Parent of millions! can we hear that groan  
 That might have rent the universe of God,  
 And close our hearts in freezing apathy,  
 And dose the conscience with vile opiates,  
 To silence its accusing, and to lull  
 Th' awaking energies to guilty sleep?  
 Ah man! thy Lord is viewing thee from heaven.

Oh Sympathy! where are thy burning tears?  
 Love! where thy prayers?—Benevolence! thy gold?  
 Where, Christian, is the image in thy soul,  
 Of Him who made a journey from the skies,  
 To bind the broken heart, to cheer the sad,  
 And knock the fetters from the bleeding slave?  
 Let shame burn on thy cheek, and spread its robe  
 Of mantling crimson o'er thy marble brow.

Oh! could I plead with eloquence divine,  
 Forth as a rushing torrent it should roll,  
 For thee, dear Africa! and spread abroad  
 Thy unfelt griefs, to rouse a heedless world.  
 For thee my trembling hand should seize the lyre,  
 And send the thund'ring echoes through the heavens  
 Till every heart with kindred pity touch'd,  
 Should melt and vibrate to the woful strain.

Ah! would ye know the secrets of her soul,  
 And see her gasping, hopeless agony?  
 Then, with the precious martyrs in her cause,  
 Go visit ye her plains—her golden coasts;  
 And read in human blood th' unrivall'd tale,  
 That blots, with foulest stain, our hist'ry's page!  
 Yes—see her kneeling on the lonely shore,  
 And hear the bursts of wild delirium,  
 That from her lips escape, as with her eye  
 She follows o'er the surge, the slave ship's track,  
 And shrieks aloud for help—but shrieks in vain!  
 The rude wind howls a mournful requiem,  
 Among the wave-worn rocks; while night in shame,  
 Throws quickly round the scene her dismal shroud,  
 As sick and faint with death the sunken bill.

Come, Mothers! here with mothers shed your tears,  
 And Fathers! weep with those who've lost their sons;  
 Husbands! bereft of those more dear than life,

Come, mingle here your sighs with broken hearts,  
 That ne'er again earth's dearest joys can taste,  
 But pine forlorn in cheerless wretchedness.  
 Fond Lover! in whose eye of wild despair,  
 We read the fever of consuming wo—  
 Thy desolated bosom well can tell,  
 The with'ring touch that blasted all thy hopes,  
 And left the world to thee a wilderness,  
 Uncheer'd by aught on which thy mind could rest  
 Ah! thou canst shed the tear of sympathy,  
 For hearts asunder torn, by villains' hands  
 That wrench the stems of life, and scatter far,  
 The tender scions o'er the barren waste.  
 Yes—weep for Afric's lovers, and espouse  
 A cause that in thy soul a witness finds.

Believer in the Lamb! wake, weep and pray,  
 And cast the weight of all your influence,  
 To burst the chain in which the captive's led  
 To the eternal prison-house of death;  
 More fraught with gloom, and torture, and despair,  
 Than words can utter, or the mind conceive.

Let not despondency your efforts check:  
 Raise but your eye to Heav'n—for yonder shines  
 The Promise; writ in rainbow characters  
 On the dark cloud of future destiny,  
 That "*Ethiopia shall stretch forth her hands,*"  
 And clasp by faith, her Saviour and her God.

Fredericksburg, Va.

A. W. 38



## Obituary of Dr. Anderson.

[COMMUNICATED.]

John Wallace Anderson, the youngest son of Col. Richard Anderson, was born, in Montgomery county, Md. November 5, 1802. He commenced his academical studies at Rockville, in his native county, and continued them at Hagerstown until he was prepared to enter the Sophomore class of Nassau Hall, Princeton, N. Jersey, whither he repaired in order to obtain a collegiate education. The state of his health compelled him to abandon the prosecution of his scientific course, at Princeton, and after his health was restored, instead of returning to college, he entered on the medical course, at Philadelphia, where, after having attended the lectures in the University of Pennsylvania, for two seasons, he was graduated in

the spring of 1828. In the fall of the same year, he settled as a practicing physician, in Hagerstown, and in about twelve months after his settlement, he disclosed his determination to devote himself to the cause of African Colonization, by serving, in a medical capacity, among the Colonists of Liberia. In fulfilling this resolution, Dr. Anderson had to leave a home rendered delightful by the presence of a most interesting family circle, and the ordinances of God's house administered in that church of which he had been a communicating member, and the varied associations that bind us, with a silken cord inseparably tenacious, to the land of our fathers. Behind him he must leave what could not be replaced at Monrovia, and before him, he well knew, he had been distinctly told, he had to encounter difficulties, to expose himself to the dangers of the climate, and probably to meet an early death. We are inclined to believe that the sentence, which he desired, in his last moments, to have inscribed on his tombstone, was now engraven on his heart: "Jesus, for thee I live, for thee I die!" Willing to honour the Lord by life or by death, according to the allotment of Divine Wisdom, he committed his way to the Disposer of times and seasons, and with a full knowledge of facts, he pondered and acting out his disposition, *silent* but sure, he determined, accepted his appointment, obeyed his summons: bid a final adieu to his relatives; embarked on board the *Liberian*; sailed on the 17th of January, 1829; arrived at the Colony on the 17th of February; entered on the performance of his duties, and continued to discharge them faithfully until called home, by an order from the King of Kings. Dr. Anderson placed before him as a prominent object, the advancement of the temperance cause among the Colonists. As a Physician and a Christian, he felt the importance of preventing the use of evil spirits on the coast of Africa, and he hoped to do something towards banishing them from the Colony, and from the line of trade of the nation. More varied exertions than those which he had anticipated were laid upon him when the return of Dr. Mecklin to America rendered it necessary for Dr. Anderson to supply his place, during his absence. The office of Agent, was accepted with reluctance, because the responsibility was weighty, and the load as if it was though his strength and his acquaintance with the land and its people were not adequate to the multiple and important duties to be fulfilled; yet Providence seemed to call, and the faithful servant obeyed. Soon after this addition to his engagements, he was laid on his bed of death, and on the 12th of April he expired, after an illness of twelve days. And the tomb has enclosed a victim, whose sacrifice has struck painfully on the chords of bereft hearts beyond the ocean wave, and on this side of the waters. The Colonists have sent forth a testimonial of regard for departed worth, and relatives, and the friends of the Colonization Society mingle their grief with that of the Liberians. But amidst these mournful feelings, and these tributes of affection from hearts wrung with anguish, what do we hear? Is it not



the sound of harps and voices, full of sweetest harmony and fraught with extatic bliss, resounding through the better country, of which no Colonist ever dies? We wish not to be hasty in transporting any one to eternal happiness simply because he has fallen in a benevolent enterprise; but we do know that faithfulness is not forgotten before the throne, and we linger around the last couch of the subject of this notice, with the conviction that to him, it stood on the verge of earth just this side of heaven. He died as a Christian should die, with entire resignation to the Divine Will, with confidence in the glorious Saviour, and with a hope of immortality, which lighted up with joy even the valley and shadow of death. Nor can we doubt, that quickly after dissolution occurred, his emancipated spirit rose to the region to which death is a stranger. Though afflicted by his removal, we are not without hope either with respect to him, or the success of the noble undertaking in which he fell. We have lost our friend, but we have not lost our God; and we will rise anew to persevering and undaunted efforts, convinced that Dr. Anderson is one, among those few martyrs whose ashes must be scattered on the soil of Africa as a preparatory measure to the growth of a Colony of Christian freemen, on the coast, and the universal diffusion of Christianity over that continent.

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It is hardly necessary for us to add a word to the preceding notice, from the pen of one more familiar than ourselves, with the life and virtues of our lamented friend. It was our privilege to enjoy his acquaintance, but for two or three days only, just before his departure for Liberia. But we saw in him during this short season, evidences of remarkable devotion to the cause of God and man, and a spirit so mild, retiring di-interested and unwavering, as at once to win our affections, and deeply impress our hearts. We knew that his example would prove a treasure to the Colony, and fondly hoped that Heaven would spare him for the work which he loved, and the people for whose benefit he was ready to offer up his life. But our hopes are extinguished, and the impenetrable darkness of Providence overshadows us. Our duty is submission. We hear a voice from the tomb of our Friend, urging us to weep as though we wept not, but remembering that the fashion of this world passeth away, by patient continuance in well doing to prove ourselves followers of those who now inherit the promised and undecaying rewards of Fidelity to Christ.

## Liberia.

[FOR THE AFRICAN REPOSITORY.]

Winds!—what have ye gather'd from Africk's strand,  
As ye swept the breadth of that fragrant land?  
The breath of the spice-bud,—the rich perfume  
Of balm and of gum and of flowret's bloom?

"We have gather'd naught save the heathen's prayer,—  
And the hopeless sigh of the heart's despair."

Waves!—what have ye heard on that ancient coast  
Where Egypt the might of her fame did boast,—  
Where the statue of Memnon saluted the morn,  
And the pyramids tower in their giant scorn?

"We have heard the curse of the slave-ship's crew,  
And the shriek of the chain'd, as the shores withdrew."

Stars!—what have ye seen with the glancing eye,  
From yon burning thrones in the sapphire sky?

"We have mark'd a gem as it brightly glow'd  
On Africk's breast whence the blood-drop flow'd,—  
Pure light it shed on the dreary sod  
Like the mystick stones of the priest of God,  
And we chanted that hymn which we sang at first  
When the sun from the midnight of chaos burst."

*Hartford, (Conn.) July 4th, 1830.*


L. H. S.



## Expedition to Liberia.

The Managers of the American Colonization Society have resolved to despatch a vessel, to convey one hundred or more emigrants from Norfolk to Liberia, on the 1st of October. It is highly important that applications for a passage in this expedition, should be duly made to the Secretary of the Society in this city. Applications for a passage may also be made to J. H. Latrobe, Esq. Baltimore; John M'Phail, Esq. Norfolk; B. Brand, Esq. Richmond; R. H. Toler, Esq. Lynchburg; or to the Secretaries of any of the State or other Auxiliary Societies.



 On account of the absence of the Treasurer, the monthly List of Contributions is postponed.



